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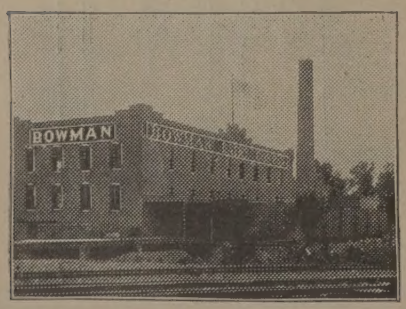

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII | THURSDAY, MAY 10, 1906 | NUMBER 11

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul."

—*Abraham Lincoln.*

The "docking" system which obtains in most of the establishments where a large number of employes are found, is a matter that deserves the attention of the friends of justice. The slightest tardiness is visited with exorbitant money penalties, while the penalty for overtime is remote, elastic, and often beyond the enforcement of the employe. It is a poor rule, here as elsewhere, that does not work both ways.

The *Universalist Leader* has found out that the Russian government is to fill all vacancies hereafter in the telegraph and postoffice service with women. It also has found a smart father who, in response to the little boy's question, "Does Chaplain Hale pray for the senate?" replied, "No; he looks at the senate and then prays for the country." And again this paper tells us that 8,000 pounds of rice are wasted in the city of Birmingham alone every year on newly married couples, while they are starving for rice over there in India.

"Peace Day" is the last thing in public education. Massachusetts, Ohio and other states are setting apart May 18, the anniversary of the opening of the Hague Conference in 1899, as a school festival day. It is to be hoped that it will become a legal holiday throughout the country. The Ginn & Co., of Boston, have published an attractive little handbook, "Patriotism and the New Internationalism," containing attractive material for school programs, and it is good reading for other uses. Let all school teachers, parents and preachers send for a copy and celebrate the day in one way or another.

Our colleague, E. P. Powell, thinks we underestimate the progress being made in the direction of liberality in religion in the South. He thinks it is mainly the preachers now, one-half of them being products of an education as old as Calvin, but there is a line of cleavage close by. Our friend is doubtless right. The cleavage becomes more and more apparent with the growth of science and the ameliorating exchanges of thought and feeling incident to study, travel and enlightened commerce. The hope of the South, as elsewhere, religiously and economically, is in the school house; it is a question of school mistresses and masters.

McCutcheon, the cartoonist on the *Chicago Tribune,* has gone on a well earned six months' vacation. He deserves a rest. He will see much that is valuable in the out-of-the-way nooks of the world which he purposes to visit, but Chicago will miss one of its most efficient preachers of righteousness. McCutcheon can be grotesque; he is frequently humorous, oftentimes beautiful, but he is always ethical; his pencil is directed by an insight into the moral forces. He pictures the integration and disintegration of character. We hope that this break will not prevent his carrying the disintegration of Colonel Pumphrey, the country member of the house who yields to the insidious corrupters of legislators, to its grewsome conclusion. UNITY wishes this preacher with a pencil a happy vacation and a prompt return.

The *Jewish Criterion* of Pittsburg for May 4 is a special illustrated number, commemorating the fifth anniversary of Sunday services on the part of the Jewish Congregation in Pittsburg, presided over by Dr. J. Leonard Levy. Rabbis Stolz of Chicago, Franklin of Detroit, Philo of Akron and Curricks of Erie joined with the resident officers and Rabbis in making the anniversary memorable. All combined in testifying to the beneficent quality of the innovation. The result in Pittsburg, contrary to the fear of many of the faithful, has been in strengthening the Sabbath (Saturday) service as well as in securing a large attendance on Sunday and thereby deepening the religious life of old and young. The experience of our Jewish co-worshipers is but another witness to the social element that there is in religion. Consciously or unconsciously, the better life is necessarily a collective life. A common day and hour necessarily contribute to the common life.

The amount of real democracy in the world is still painfully small. Few men of the modern world have been able to live up to their democratic pretensions,—to be in spirit and in courage and feeling the democrat which their theories applaud. Lincoln, Jackson and Jefferson in American politics, Ruskin, William Morris, Victor Hugo, Mazzini, Tolstoy, Walt Whitman in modern literature, this line should be extended with caution and misgivings. Says Professor Dillard, of Tulane University, in a recent number of *The Public:*

> Our much praised, so-called, middle classes are mostly imbued with the aristocratic mind. They worship family, rank and wealth. They carry their worship of rank and position into all their interests and activities. This is the reason why they are so lauded as the mainstay of conservatism.
>
> In America all our churches and schools are imbued with the aristocratic spirit. The very Methodist who talks about the Pope's Court is himself a veritable courtier to his own presiding elder, and he stands as much in awe of the bishop as if he called him Your Grace or My Lord. And the schools, with their increasing paraphernalia of gowns and hoods, are doing all in their power to promote the aristocratic mind, by emphasizing petty distinctions.
>
> Let no one imagine that the line between fundamental democracy and fundamental aristocracy can be found in any class lines. Whoever pays court to any external distinction is essentially aristocratic.
>
> The democratic mind shows respect and politeness to every man, as being a man, and finds this enough. It inherently dislikes and opposes all ceremonies and functions that demand kotowing. Those who relish this sort of thing, whether they be members of a church convocation, or of a college faculty, or of a labor union, are essentially undemocratic. It does not matter whether the mind be educated or uneducated, if it puts external distinction above the reality of the dignity of man as man, it is an aristocratic mind.

Last Monday was cleaning day in Chicago, and the cartoons show the lusty maiden with soapsuds, brooms, scrubbing brushes and rakes. Women deserve credit for much that was accomplished. It is a pity that the cartoon should be interpreted as a caricature rather than as a character sketch. Nothing is more pathetic in our municipal life than to see the women go about the streets in a dainty, half-apologetic way, begging of men a pittance of money to be invested in sweeping up the favored sections of the city, when these same women ought to go about wearing the star that gives them authority to command slovenly residents to clean up, and if they fail to obey orders, see to it that the cleaning up is done at the expense of the landowner, the account to be placed against the property on the tax roll, like any other assessment. Policewomen is the next municipal equipment called for. The revolver, the club and the brawn necessary to wield the same are among the relics of a more brutal age. Alert minds, eyes quick to see, dextrous hands, persuasion and decision are the requirements of good housekeeping and of good order. There is evidence that the Chicago small parks and play grounds with their amusement houses are in danger of being defeated by the rough-house element among the boys and girls. In short, the policeman with a billy is inadequate to keep the necessary order. Let the man with the billy be supplanted by pleasant-voiced and quick-witted women, women who have been trained in the public school room, women who will direct and suppress these energies, shape the games, organize the enthusiasm, and then the public parks will indeed become public utilities. Chicago rejoices in the increase of its police force by a thousand recruits. Let one-half of them be women and then watch the results.

The *Northwestern Christian Advocate* for May 2 is largely an earthquake number. With commendable energy it has brought together a great amount of facts, notes and news concerning the catastrophe that already presents providential aspects. The human and humane elements in the grewsome experience overrule the terrible forces of nature to the advancement of human nature. There is nothing like a calamity to socialize human beings. The individual whim in such emergencies must give way to the common weal. The man was shot who persisted in washing his hands in water needed for drink. The policemen did not hesitate to break into every saloon and pour the dangerous fluid onto the ground. No camp fires were allowed in the park to threaten the multitude who found here their last refuge. The post-office did not ask for stamps on letters from the city that was bereft. The farmer wives of California shipped their eggs hard boiled. A son in search of his mother found her in charge of an utter stranger to both of them, leading her towards the ferry and carrying her bundles. A boatman put out from shore to pick up "Sport," the little Chicago dog that was swimming the bay in the wake of the ferry that was carrying his master. Chinese servants displayed great devotion to the children of the families they served, and they were seen "staggering around under loads of household goods which would have broken the back of a horse." The dude and the millionaire were compelled at the point of the bayonet to turn in and help clear the debris off the car tracks. This calamity touched the army with a new dignity. After the fortresses of the world are dismantled and men become too intelligent to shoot at one another for political, economic or religious reasons, there will still be need of the file trained to act as one man in times of dire emergency. The army here proved a splendid emergency corps; they were the best distributing agents to the hungry and the naked. They were an efficient fire brigade, and the military stores of blankets, tents and medical goods were opportune. If this newly found brotherhood, this mobilized religion, can only remain in active service through the rebuilding of the city and the recouping of the individual, even the earthquake will "declare the glory of God." It is well to plan for a more beautiful San Francisco; better demand a saner, safer, more social San Francisco, and the beauty will follow.

Co-Operation on High Lines

As a member of the Mayor's San Francisco Relief Committee in Chicago, as well as in the editorial columns of UNITY, the writer of this note has urged with all the power at command the need of long line relief work concerning the victims of nature's convulsions, for which no man is responsible but to which all men are holden. It ill becomes science-taught people to trust to the emotions and the enthusiasms of an hour to amend the hurts that will reach through months and years. There need be little concern for the commercial and financial rehabilitation of San Francisco. While the Golden Gate opens into the deep water harbor, its commercial supremacy is assured; the trade of two hemispheres will attend to that. It is the individual men, women and children, those who with difficulty kept from under the wheels in times of prosperity, the renters, the boarders, the builders and buyers of small homes, honorable and worthy dependents,—these are the ones whose woes and weaknesses belong to the world today; they are the temporary wards of humanity, made such, if you please, by the act of God. Let America boast no longer of its power to combine, its skill in oganizing, its aptitude to coöperation, if it prove inadequate to this great opportunity. There are dozens of federations, unions and alliances that boast of the machinery necessary to this task. We are glad to clip from the *Ojai,* a California weekly paper, the following editorial written by a friend and reader of UNITY, in further enforcement of our words:

The stricken city is already planning its recovery and few can doubt that our great Pacific port will speedily be made more beautiful, more convenient, more prosperous, even, than it has been hitherto. The city will arise, as if refreshed by fire, but the individual shareholders in its prosperity will not be the same. New names will appear, old names will have been erased, and how shall we forget, in the interest of the corporate revival, the ever-present ruin of a multitude of private fortunes, the continuing distress of thousands of broken households?

But is there no way out of this dilemma? Are we to accept as inevitable this awful load of individual suffering, attendant, for the rest of our days, on our satisfaction, as spectators or assistants, in the reinstatement and extension of a great industrial structure?

As we walked the Oakland streets last week, where there were always in sight, lying in the parks, sitting on the curbstones, moving up and down the thoroughfares, the uncomplaining victims of this appalling blow of circumstance, the spirit of the hour seemed clearly to insist that there could be no leaving of these people to a wanton destiny. They should not suffer otherwise than as we all might suffer with them. The weight had indeed fallen on them, but we must all take it up together, and if we were enough, and strong enough, the burden would not prevail against the joy of life of any.

Is it too vague a dream, the thought of an organized purpose to cheat the malignity of accident? Doubtless it is impossible that complete immunity should thus be secured, even for those who have suffered no loss of child or parent, of brother, sister or dear friend. We are not yet expert enough for so complex a scheme of insurance.

Yet something can be done, perhaps a great deal can be done, to make good that involuntary protest of every sound heart that this disaster shall not belong to those on whom it fell.

As we see success promptly rewarding the great leap of the nation to furnish immediate relief, we may take heart to plan for the effective assumption of more lasting burden.

Let our sagacious men, our great organizers, tell us how.

There are burdens which feel good to the bearer; when all, holding up from each the weight of intolerable affliction, find pleasure in the right use of back and shoulders.

To permanently outwit the earthquake is an object for which we should like to join in a great self-taxing corporation, whose powers might some day be extended to cover other attacks of fate on the helpless individual.—E. S. T.

Editorial Wanderings—Concluded

The industrial disgrace of the South at the present time is the child labor, uncurbed by adequate laws, used to compete successfully with northern mills that are subject to wise restrictions in this direction. And the ethical and educational hope of the South lies in the evidence seen everywhere of an awakening conscience in this direction, an agitation in the interest of more adequate care of dependent and neglected children. One of the most encouraging incidents in my itinerary was a visit to the office of the Juvenile Reformatory Committee, which has its headquarters at Atlanta, Ga., where an Interstate Juvenile Protectorate is being promoted. A conference represented by delegates from eleven of the states had just been held in this city. Judge Winslow had come all the way from Denver to tell of his juvenile court, to exemplify as well as to state the wiser way. The proposition at the present time is to secure a large tract of land—several thousand acres—in some desirable location where there will be established on the cottage plan parental, farm and industrial schools to meet the wants of the southern states, each state to pay as it can for the maintenance of its own dependents and delinquents.

In the present stage of public spirit and financial resources of these states, the initiative must necessarily be taken by individuals, and the first cost of the plant must be provided for by the generosity of individuals. And so this committee, of which Crawford Jackson, of Atlanta, Ga., is the inspired and inspiring leader, is out in search of funds. Their appeal is not only to the favored men of the South but to the still more favored men of the North, who feel the obligations of brotherhood towards those who are trying to forget a bitter experience and to rise above the calamities of war. The claims of this work should stand foremost among the claims of southern education.

It is not a far cry either in time, space or social significance, from the juvenile reformatory movement of Atlanta to Monticello, the beautiful resting place of the great scholar of democracy—Thomas Jefferson. A fitting shrine to the lover of liberty and education is this home and resting place of the author of the Declaration of Independence, Virginia's act securing religious liberty, and the founder of the University of Virginia. Mount Vernon, Monticello and the Lincoln Farm in Kentucky are destined to become an historical trinity rendered beautiful by the loving care of the loyal and popular the world over, made so by the ever increasing number of pilgrims.

Happily this shrine has fallen into loving and appreciative hands; it is well cared for, and appreciative

visitors are made welcome. But this shrine is too holy to be covered by a personal title deed; it already belongs to the world, and in some fine and high way the government of the United States or its representatives should hold the title, securing it forever as a part of a great national system of parks. Monticello belongs to the public by the right of eminent domain, and increasing the boundaries of this eminent domain is a part of the tasks of the twentieth century.

JENKIN LLOYD JONES.

The Word in the Beginning

The Word to the People of the Wood.

Who hath uttered the leafy whisper,
The rumor that stirs the bough,
That mounts with the sap, and flushes
The buds with beauty now?

None hath report of the message,
No single authentic word;
Yet the tribes of the wood are stirring
At the tidings they have heard.

Today will the pear-trees blossom
And the yellow jasmine vines,
Where the soft Gulf winds are surfing
In the dreamy Georgian pines.

Tomorrow the peach and the redbud
Will join in the woodland pomp,
Floating their crimson banners
By smoky ridge and swamp.

And the gleaming white magnolias,
In many a city square,
Will unfold in the heavenly leisure
Of the kindly Southern air.

Next day over grey New England
The magic of spring will go,
Touching her marshes with yellow,
Her hills with a purple glow.

Then the maple buds will break
In an orange mist once more,
Through lone Canadian valleys,
From Baranov to Bras d'Or.

And where the snowdrifts vanish
From the floor of their piney home,
Hepatica and arbutus,
The shy wood-children, will come.

The elms on the meadow islands
Will shadow the rustling sedge,
The orchards reveal the glory
Of earth by dike and ledge;

The birch will unsheathe her tassels,
The willow her silver plume,
When the green hosts encamp
By lake and river and flume.

For the tides of joy are running
North with the sap and the sun,
And the tribes of the wood are arrayed
In their splendor one by one.

Not one unprepared or reluctant,
With ardor unspent they have heard
A note of the woodland music,
A breath of the wilding word.

—*Bliss Carman.*

Distinctively the finest country magazine of America is "Suburban Life," of Boston, and it is published at only $1 a year. The illustrations are fully as good as those in the high-priced affairs, while the material is very distinctively better—more practical and in better style.

THE PULPIT

A Plea for Religious Co-Operation

BY REV. MARION FRANKLIN HAM, DALLAS, TEXAS.

"This is my commandment, that ye love one another." John XV:12.

According to the Gospel of John, these words were uttered by Jesus on the eve of his crucifixion. While the little company was gathered around the supper table in that upper room, listening to the words of the Master, this commandment was given as a parting injunction. It serves as a kind of summing up of the public ministry of Jesus. If you forget most of the things which I have taught, he seems to say, remember this: *"Love one another."* When I am gone you will not be able to recall *all* that I have said, for you have not been able to comprehend all my sayings, but remember this simple commandment; it covers the whole ground. This word *love* is the essential thing in the law and the prophets. To love God and man is Judaism. In the place of the old spirit of *"an eye for an eye, and a tooth for a tooth,"* I give you this *"new commandment."* This commandment of mine is to take the place of the old sacrifices and forms and observances and traditions. Then he adds that this is to be the sign and the test of Christian discipleship: *"By this shall all men know that ye are my disciples, if ye have love one to another."* Christianity and the Church were founded upon this commandment. If Jesus meant what he said, then those who try to love God and their fellowmen in the way that Jesus set forth, must be his disciples, no matter what creed they hold or to what denomination they belong. This test of Jesus says that *love to God and love to man* constitute Christian discipleship. It does *not* say that the holding of any specified set of doctrinal views has anything to do with the matter.

Now let us examine the Christian Church of today. Is it obeying this commandment of Christ? Are we professed Christians loving our neighbors, or are we preoccupied with more important things? The Christian Church has in it the power to wield an immense influence for good. If it fail anywhere along the line in bringing in the Kingdom of God as rapidly as it ought to be established, let the church look within to locate the trouble. The universe is all right; Infinite Wisdom has attended to that. The trouble does not lie with God or Jesus or humanity or the world or the Devil. The failure is to be located in the *Church.* An old proverb says: "A poor workman always quarrels with his tools." We spend much time trying to convince men that our failure to make Christianity a practical working principle for society is due to causes outside of the Church. We lay the blame upon the Devil and the total depravity of human nature and the power of Mammon, and what not. But with all this protestation of innocence we deceive nobody but ourselves.

The fatal error of modern Christianity is exclusiveness. This unchristian attitude has been generated by the failure of the Church to interpret and practice the teachings of its founder. The Gospel of Luke relates that a certain village of Samaria once refused to receive Jesus and his disciples and entertain them over night. James and John were much angered by this discourtesy, and begged Jesus to command fire to come down from heaven and consume the village. But Jesus turned and rebuked them with these words: *"Ye know not what manner of spirit ye are of. For the Son of Man is come not to destroy men's lives, but to save them."*

The great majority of Christians, in all ages, have perpetuated the error of James and John by failing to realize what manner of spirit they were of. To the sorrow and disgrace of Christendom, the spirit that would call down fire from heaven upon the heads of all dissenters has been allowed to usurp that other spirit of perfect love set forth in the text. Unable to tolerate differences of opinion, the Church soon set up caste walls, and excluded and ostracised and excommunicated all those who could not be made to fit the ecclesiastical measure. Unfortunately for Christianity and the world at large, this spirit of intolerance and exclusiveness is still mainfest in the Church. We are still ostracising and excommunicating, still demanding "an eye for an eye," still calling down fire upon other people who cannot believe just as we do.

In all this the Christian Church is overlooking her great opportunity. She is like those Jews of whom Paul wrote: *"Even unto this day, when Moses is read, the veil is upon their heart."* The Church of God is commissioned to "save men's lives, not to destroy them." How? By bringing in the Kingdom of God. What is that? *"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."* This is what Paul calls the Kingdom of God —the *"fruits of the spirit."* This is what *Heaven* will be when we attain it.

These are the things which the Church is set to bring in on earth, here and now. They are practical things. The world needs them. And behold, the Church entangled in a mesh of strange dogmas! In place of these practical things which would renovate and reform human society, we have set up creed tests and caste walls and denominational barriers, and are busying ourselves with condemning all those who cannot believe our creeds. We refuse to fellowship all who will not call themselves by our name. We have made the word *"orthodox"* our shibboleth of Christian discipleship. *"Even unto this day remaineth the same veil untaken away."* Our minds are blinded by certain false standards of virtue and trustworthiness. We fail to interpret Christ and his life in *spiritual* terms. We have enthroned certain traditions and bow down to them. This foolish reverence for the crystallized opinions of the Church-fathers has enslaved us to the letter of the gospel; and in this blind servitude to creedal tests we have lost the essential *spirit* and *truth* of the Master—that spirit and truth in which all men were to worship God. We permit ourselves, as organizations and sects, to destroy men's lives by bringing in discord and strife, instead of uniting upon the basis of love for the upbuilding of society. These are not sensational charges; we have only to look at the condition of affairs in our home city of Dallas. Are the Christian churches of Dallas in the Christian attitude? I shall not indulge in criticism or fault-finding. My sole purpose in referring to this matter is to enter a plea for a larger fellowship. I am not arraigning my brethren of other denominations on a charge of wilful perversion of the spirit of Christ. I am merely pointing out what seems to me a deplorable waste of moral and spiritual energy. I shall say nothing of those doctrinal issues which divide us, and keep us from working together as brethren in the same fold. All men cannot think the same thoughts; Christians must differ in construction of doctrine. The division of the Protestant body into innumerable sects may be a good thing or a bad thing, as one looks at it. It is quite possible that such division serves the purpose of preserving that liberty of opinion which the Church lacked before the Reformation. The best safeguard to liberty is a multitude of opposing parties, each party being forced to grant freedom to all the others in order to enjoy it separately.

The purpose here is not to deplore denominationalism or to condemn the maintaining of sects, but to question that *spirit* which dominates these sects, and prevents the spirit of love from having free course and being glorified. Neighbors may dwell upon separate farms, with well defined line fences dividing them, *and still be neighbors.* Love does not require that all fences be removed and all estates made public property. But when estates have no gateways between; when neighbors in geography and name, are *not* neighbors in *spirit and in truth;* when the hand of fellowship and goodwill is not extended across the line fences, and the adjoining dwellers on the land of God do not co-operate in all possible ways for the welfare and advancement of society—then the line fence has become an abomination in the sight of God, and a menace to the happiness and prosperity of humanity. Shame is placed upon the Religion of Jesus, not by the separation of his disciples into many church homes, but by making these smaller fellowships an excuse for refusing to co-operate with all good people for the bringing in of the Kingdom of God.

Every city and village in our land should have a Ministers' Union. This association should be nonsectarian. It should be representative, *i. e.,* it should include the leader or pastor of every *religious* organization in that community. It should be *in*clusive —not *ex*clusive. It should rise above all questions of creed, sect, dogma, faction and party. It should have no shibboleths or watchwords, other than the one which Jesus established; that one word *love* covers the whole field. The sole purpose of this organization should be to bring in the Kingdom of God, *here* and *now;* to produce in that community the fruits of the spirit just as abundantly as possible; to establish *"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance,"* as practical things. We notice that there is not a doctrinal statement in any of these things. They are, however, precisely the things which Jesus set his followers to establish, and to make permanent in society. The emphasis, therefore, in such an organization, should be placed upon these things, and not upon creed tests and sect walls and other unchristian and unimportant matters. Such a religious organization should include all Christian sects, Jews, ethical culture societies, and independent congregations—*i. e.,* all who truly desire to love their neighbors and establish the fruits of the spirit in society. Now let us ask, if every city and village in this Republic had such a broad-minded, public-spirited, religious organization, how long could the charge of failure and inefficiency now lodged against Christianity be sustained? How long could it be said that Christians are more concerned about keeping up their line fences, than about the establishing of the spirit of love and righteousness as a working principle? Would not such an organization in Dallas put new life into every church, and inspire every minister with a more powerful incentive to work for the moral regeneration of his home city? Having put his particular sect test behind him, and having agreed to use only that test which Jesus commanded, would he not feel himself lifted out of all provincial and narrow views into the *"glorious liberty of the sons of God?"* The determination of each sect leader to meet his fellowmen of other faiths in this spirit of brotherly love, upon this common platform of coöperative labor for

the good, would undoubtedly bring all ministers into truer and better relations with each other, and with God. Are we not too careful about the *non*-essentials, and forgetful about just that which Jesus came to do? Of what permanent value can that creed be which continues to separate and divide and alienate men who should be working together for the betterment of mankind? We forget that Jesus never heard of this word *"Christian,"* never authorized its use as a test, never meant that his followers should be known by such a name. His test was merely the spirit of love. A Jew, then, who truly loves his fellowmen, is more the disciple of Jesus than the so-called Christian who refuses to coöperate with sincere and worthy Jews. Our plea is for a recognition of the *spirit* of Christianity. Christians have been too long content to make the Religion of Jesus a mere matter of names and pass-words and false estimates of virtue.

A brother minister of mine, in a neighboring city, said recently: "I have been a resident of this city about two years. During this time no minister of any religious organization has called upon me or recognized me in any way as a fellow-worker, save the Jewish Rabbi. I have had no invitation from a Christian to join or attend any religious meeting or movement. On the other hand, I have been urged frequently by members of fraternal orders to join lodges. The laboring men have invited me to address them and coöperate with them. The printers have asked me to attend their union meetings on the strength of a former newspaper connection. I have had scores of invitations to join *secular* movements for the bettering of society. What is the matter with the Christian Churches?"

This question is worthy of consideration. We wonder why the masses are leaving the Church, and refusing to accept her interpretation of Christianity. Is it because the Church lacks the vital touch of human brotherhood? Has the spirit of the Christ left our warring Church factions and taken refuge in secular organizations? It may be well for us to examine our claims to Christian discipleship, and determine *"what manner of spirit"* our churches are of. Here was a man of pure motives and stainless life, a professed disciple and follower of Jesus, a lover of humanity, desiring to serve his fellowmen in the highest and best way, anxious to coöperate with all good people for the uplifting of society; this man is eagerly sought after and welcomed by what we call the *"worldly"* brotherhoods, but ignored and ostracised and repelled by the *Christian Church.* What was the trouble? Why did this minister receive no invitation to coöperate with Christians in that city? Merely because he happened to be preaching the gospel as a Universalist. That was his only offense. That was the only difference between him and his fellow Christians. They were preaching that nearly everybody is to be *lost,* and he was preaching that everybody is to be *saved.* Measured by their creed tests, he was not a Christian. Measured by the test of Jesus Christ, he was the best Christian of them all, because he loved the most. He loved his neighbors so well that he was willing to allow them to preach any doctrine that seemed true to them, and still to fellowship them and work with them for the good. But the spirit of exclusiveness thrust him out and closed the doors of service and Heaven against him, to the utmost extent of its ability to do so.

Now let us ask, what right had any body of people, calling themselves Christians, to deprive this man of the privilege of working with them for righteousness? No right or authority at all, save the old power of the majority to ostracise the minority. In the sight of God they were calling down fire from heaven upon a man who was trying to do the will of the Father, not only in the spirit, but in the *name* of the Christ. Jesus said, very plainly: "He that is not against us is for us;" "other sheep I have, which are not of *this* fold." When was the *Church* commissioned to divide the sheep from the goats? Are we not aniciipating matters in presuming to do so? Is it any wonder, then, that the Church is failing to retain the respect and support of the masses, when its ministers refuse to extend to members of their own calling those common courtesies which doctors and lawyers freely accord to members of the same profession?

The following account of a union church service in West Upton, Mass., is clipped from a church paper: "The Congregational, Methodist and Unitarian churches here, held on New Year's eve, a union watch meeting in the Methodist Church. A service of worship with a sermon by the Unitarian minister was held at eight thirty p. m. At eleven o'clock a praise and consecration service was conducted by the Methodist and Congregational ministers. The last few minutes of the old year were spent by the congregation in silent prayer, and then the ringing of the church bell ushered in the New Year."

The glad ringing of this bell in a Methodist steeple, amidst the silent prayers of Christian worshipers divided in matters of doctrine, but *united* in the more important matter of loyalty to "the Kingdom of God and His righteousness," brings to mind the prayer of Alfred Tennyson, voiced in the ringing of the New Year's bells in "In Memoriam:"

> "Ring out the old, ring in the new,
> Ring, happy bells, across the snow:
> The year is going—let him go;
> Ring out the false, ring in the true.
>
> "Ring out false pride in place and blood,
> The civic slander and the spite;
> Ring in the love of truth and right—
> Ring in the common love of good.
>
> "Ring in the valiant man and free,
> The larger heart and kindlier hand;
> Ring out the darkness of the land—
> Ring in the Christ that is to be."

Every true-hearted and large-minded man and woman responds to this noble aspiration, and lifts up the same prayer for our city: that false standards of virtue and piety may cease to be; that the true test of manhood and womanhood and Christian loyalty may be established; that the "common love of good" may take the place of an alienated and divided religious household; that the "larger heart and kindlier hand" may dispel the darkness of the narrow, exclusive spirit, and welcome all true seekers of the good to the fellowship of inclusive love and service. Ring in, O bells of the new day, the true brotherhood of man—the Christ that is to be—the Kingdom of God on earth.

Why is it true that Solomon in all his glory was not arrayed like the lilies of the field of which Jesus spoke? Because (says a living preacher) Solomon's array was all outside show, a matter of tailoring and jewelry; it was no part of himself. The beauty of the lilies was part of their very nature; it was not external to them; it was the product of their inner life. The array of the one was artificial—the array of the other was of their own essence.—*The Christian Life.*

Some Signs of Christ's Coming

The title, "Second Adventists," is usually understood to designate such "Christians" as believe not only in a second appearance of Jesus upon earth (which all Orthodox Christians profess to believe) but, also, that these are the "latter days" spoken of in the Bible and that the signs of the times now indicate the near approach of that second advent.

It is only necessary to give to the promise and prophecy of this event a spiritual interpretation—i. e., to think of this advent as one of the Christ-spirit (and not of that Jesus in whom it was so fully made manifest or "incarnated" two thousand years ago) to enable many Christians—Othodox or otherwise—to class themselves with second Adventists.

With many who have been watching and praying it is at least possible to argue from many signs that the "*Christos*" is indeed rapidly preparing to descend upon this world of humanity; to see all about the horizon flashes and gleams of light—as of "the lightening which cometh out of the East and shineth even unto the West"—fringing "the clouds of heaven" in which the Son of Man is to "appear with power and great glory"—very soon? Well, sooner, let us hope, than many of those who profess and call themselves Christians may be expecting.

Call it, if you please, a vision born of poetic imagination and optimistic temperament. Some think the poet's eyesight quite as clear as, and maybe more penetrating, than that of the materialist or "matter-of-fact" man; and, though the lenses of the telescope and microscope through which the optimist views the Universe may not be altogether achromatic, may not their disclosures be quite as true as (albeit so much more pleasing than) those of the pessimist, who sees all through plain, smoked glasses?

Call it what you will, to some of us there has for some time past, and ever increasingly, been apparent in certain "clouds"—notably in that of modern literature—a light which it requires little imagination to recognize as that of the veritable Divine Spirit which is to men individually and to man as a race the redeeming, regenerating power—the "Christ of God."

Avoiding any show of comprehensive illustration (which could only disclose the paucity of this writer's knowledge of "modern literature") let us consider—refer to—the works of only one or two great authors from each of four self-styled "leading nations" of the world today. And without pausing to attempt a settlement as to who is greatest among these respectively (obviously a hopeless task), let us take, for illustration merely, say, Browning and Tennyson from England; Victor Hugo from France; Schiller and Hauptman and Materlink from Germany, and Emerson and Whitman from the U. S. A. Who that has but a passing acquaintance—three translations at that—with the most noted productions of these authors, can fail to recognize in all of them one pervading and dominating *spirit*—one that makes the appreciative reader often pause to exclaim with David in Browning's "Soul," "*See the Christ stand!*"

And now, a "little journey to the homes"—as Elbert Hubbard would say—of some of "The Leaders of Modern Thought" in that other great nation—Russia, has to a quite surprising degree confirmed and strengthened the faith of at least one pilgrim, in the before mentioned qualified sort of "Second Adventism."

My journey, undertaken in the service and by order of this Club—for whose moral compulsion in the matter I am now truly grateful—has been, necessarily, a mere excursion, very brief at that, with only stop-over calls at a few of the most noted "homes"; but the result has been to your excursionist a glorious *double* revelation.

First, as to the Russian language. To the great majority of "educated Americans" (educated for the most part like your writer in country "destrick" school houses, to be sure) the Russian language has been regarded as (when spoken) little more than a result of a fortuitous concourse of gutteral sounds, probably derived, originally, from the growling of bears! Never having *heard* a word of it spoken, this idea about the language arose in my own mind from the impression it gives to a Yankee who merely *looks at* it in print. It *looks* for all the world like proof taken from what the printers call "pi," from which "pi," moreover, the devil (printer's devil, of course) had picked out most of the vowels and some of the softer consonants!

Now, to find out that *this* language is in all respects equal, if not superior, to any other language, live or dead, used by man; to learn—or at least be strongly assured by the learned—that, if that discriminating and fastidious linguist, who wanted to speak German to his horse, French to his valet, Italian to his lady love, English to his king and Spanish to his God, had only been acquainted with *Russian* he would have been content with that alone—to learn all this, has been to me, indeed a great enlightenment.

But far greater has been the *de*lightment of finding the literature of that language so largely accessible through English translations, and all so luminous with the light of that "Word" which "was in the beginning, which was with God and was God"—the word of words in all human speech—in English pronounced *Love*.

To resurrect this "word of Life," to call it forth from that sepulchre—sealed, and guarded by the soldiery of the Autocrat of All the Russias—in which it has so long been laid away by the Greek Church—to restore it to life—to that living significance and application in human life which Jesus declared and Paul proclaimed to be the only hope of salvation for the world—*that* seems to be the central inspiration and dominant *motif* in the writings of all those "Leaders of Russian Thought" which I have been able to consult.

To express it less mystically or metaphorically, let us say that the faith espoused, promulgated and defended by these Leaders is that "simple faith" which is "more than Norman blood"—or even the blood of czars—faith in "the fatherhood of God and the brotherhood of man"—faith which is "the way, the truth and the life of Christianity in religion and of democracy in government.

To spread abroad in Russia this simple faith, to preach it, not as an impracticable ideal, but as the very substance of many things yet unseen in Christendom—a faith which may and must be *realized* in all practical affairs—political, commercial, industrial and educational—to uphold and teach this faith as the one true "*Religion*" in the original sense of that word, viz., that which relegates or binds again men to God and to each other—that, clearly, is the animus—the ruling spirit—of such leaders of Russian thought as Gogol, Gorki, Furgeneff and Tolstoy—even as it was the spirit of Jesus and of all others who have been at once sons of man and sons of God, in every age since man became a living soul.

Concerning the "attitude of the Russian government" toward these "leaders of modern thought" little

need be said. It is the attitude of all governments "by divine right" toward questioners of their methods or the right usurped—the attitude of all autocracies, aristocracies, beaurocracies, plutocracies or pseudo-democracies (whether allied ostensibly or only by tacit collusion with theocracy) toward every teacher of the true faith—toward the very *idea* of—"the fatherhood of God and the brotherhood of man." It is an attitude of deep and ineradicable hostility, always manifested to the full extent of conscious power, restrained only through fear of loss or subversion of power, and rarely, if ever, modified, save under threat of and final resort to brutal and forceful resistance.

Iowa City, Ia. T. H. EVERTS.

*A paper read at a recent meeting of the "20th Century Club" of Iowa City upon a theme prescribed by the club, viz.: "Leaders of Thought in Modern Russia, and the Attitude of the Russian Government Toward Them."

His Chance

To the people who knew John Connelly's circumstances, his chance seemed microscopically small. Born of a drunken father and mother, and with three vagabond brothers and a wayward sister to pattern after, the fate of the child was almost certain.

Almost, but not quite. The first surprise of a succession, which appeared phenomenal to the neighbors, occurred when the boy began attending regularly a primary school. The second came when he spent money, earned by shoveling snow, for an arithmetic, and the third when it became known that he had secured an opportunity to deliver evening papers, and was paying all of his expenses and contributing a small sum to the income of his wretched parents.

For six years John followed his studies and his paper route, then the necessity of earning more money forced him to leave his class and to establish a newsstand.

The location was a good one, and sales were many; but almost as rapidly as the money came in it went out again. For the lad's father had now abandoned even an occasional day's work, and was frequently fined for drunkenness—a pastime in which his worthless sons bore him willing company.

The mother was little better, and John's white face and weary look bore mute testimony to his sorrowful life.

Once, after the boy had paid an unusually heavy fine, the chief of police spoke kindly to him, advising him to leave his family.

"You're not their sort, Johnny," he said. "Better cut the house, and the town, too. You'd have a show somewhere else."

For an instant a flash of light came into the boy's eyes. Then it faded away. "I know they're bad," he said, "but they've never broken into houses nor murdered. Maybe they're just that much better because I feed and watch them. If I went away, perhaps—"

The chief mentally supplied the possibility. "Maybe John's right," he thought; "but it's a pity—an awful pity. He's killing himself for them."

The chief was correct in his summary. John was "killing himself"—heroically, but none the less surely.

Years of insufficient and poorly cooked food had done much to undermine his constitution, and exposure and absolute self-abnegation had played their parts in no uncertain way.

So it is not surprising that fever and a cough followed a sudden cold, and that in a very few weeks it became evident to good-hearted Mrs. Murphy, who lived near by, that John's time for earth was but brief.

"I'll take over some soup again, Dennis," she said to her husband, "soon's ever I see his mother go out. I'm not caring to meet her—nor his sister, either. But he's the good boy, and I'll surely go in and sit awhile."

So she did, a little later, and an angel of cheer seemed the old woman to the lonely young fellow, who had known so little, so very little, of what he (appreciating it most fully) might truly have called "good society."

Mrs. Murphy was touched by his eager welcome.

"There's many asking after you, Johnny," she said. "I don't know anyone, in five blocks around, better liked. Annie Connor was saying only yesterday that she'd like well, indeed, to see you. It seemed a long time since you'd passed by. She's a nice girl, is Annie. Would you like her to come in with me some day?"

The boy's face changed with some emotion, then changed again.

"Thank you, kindly, Mrs. Murphy," he said, "and Annie, too. I'd like to see her. But her people—well, they don't care for my mother, and maybe it isn't a fitting place for Annie. You know—"

Yes, Mrs. Murphy did "know." So she said no more of Annie's coming, but every now and then gave pleasant messages from the young girl.

In this way a fortnight passed, then one evening Mrs. Murphy found John very weak.

"The sun's going down, isn't it?" he said. "It's strange to think this is my last night."

His friend took his hand gently. "You're not afraid, dear?" she asked. "Sure, 'tis a better country beyond."

"No, I'm not fearing," he answered. "I've done the best I could. It wasn't much of a chance I had, was it? But I've done the best—"

His voice ceased, but his eyes still appealed. Mrs. Murphy dropped on her knees beside the bed. Tears ran down her face, but her voice was clear.

"Yes, dear, you've done the best you could. 'Twas not much of a chance—or else 'twas greater than any had—but One. And He's taking the chance from you—and you to Himself."

MARY LIVINGSTON BURDICK.

The Ferns

Deep in the woodland glen
The earth is white with snow,
And by the frozen brook,
With cowled heads bending low,
As if in prayer devout,
With mantles white and straight,
Like monks in silent row,
The ferns of winter wait!

Deep in the woodland glen
The old earth wakes from sleep;
The brooks with laugh and song
Spring down from steep to steep.
A gallant band of knights,
With pennons floating free,
Stand where the white monks stood,
A brave Green Company!

—*Ella F. Mosby, in Every Other Sunday.*

I find that there is no worthy pursuit but the idea of doing some good to the world. Some do it with their society; some with their wit; some with their benevolence; some with a sort of power of conferring pleasure and good humor on all they meet.—*John Keats.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary,

To whom all contributions for this Department should be sent.

The Larger Religious Fellowship

We print herewith the statement concerning the Congress signed by the list of friends that follows, and which was accidentally omitted last week. This issue will be sent to several whom we would be pleased to number among our friends and copartners in the enterprise in hand. Any message of interest or sympathy, of suggestion or promise of coöperation will be gratefully received.

Soon after the election of the field secretary last November a statement concerning the congress was prepared by one of the Congregational directors, and signed by several other clergymen whose locations near Chicago or acquaintance with the new work and workers had inspired some confidence in the enterprise. This statement was later submitted to a larger number of leaders selected at random from different denominations, whose interest in the undertaking could be assumed and with whom communication was most convenient. Naturally there are many others to whom we have not had an opportunity to submit the matter, of whose interest and willing coöperation we have ground for hope and whom we would now be glad to have join with us.

We have on file the autograph signatures of those whose names are printed, and also the letters of perhaps a dozen others who did not desire to join in the movement at present. There were also a few signatures added to the letters, rather as an expression of general interest in the plans and ideals we cherished than as a promise of energetic coöperation in carrying out a program. We will append, however, a few selections from personal letters as an indication of what seems to us a very general and cordial approval of the ideal of the Larger Religious Fellowship for the practical realization of the Kingdom of God on Earth. C. A. O.

The Congress of Religion

For a number of years a movement has been carried forward, with its headquarters in Chicago, under the name of "The Congress of Religion." Its object has been to continue the Spirit of the Parliament of Religions, in the recognition of a fellowship large enough to include high-souled men and women of all types of religious belief.

An increasing number of ministers in evangelical denominations have been manifesting an interest in the movement. The selection of the Rev. Cyrus A. Osborne, recently Pastor of the Congregational Church of Lake Geneva, Wisconsin, to be the Field Secretary of the Congress, is especially calculated to command the confidence of conservative men.

As Congregational ministers residing in the vicinity of Chicago and conversant in general with the plans and spirit of the Congress, we desire not only to pledge to it our personal loyalty and support, but to say to our brethren that we believe the time is now opportune for a still larger number of them to come into active relations with the movement.

E. A. Adams, Bethlehem Church, Chicago.
B. F. Aldrich, Cong'l Pastor, Aurora, Ill.
Theodore D. Bacon, Cong'l Pastor, Flint, Mich.
A. G. Beach, Pastor, Ypsilanti, Mich.
David Beaton, Lincoln Park Church, Chicago.
J. A. Blaisdell, Prof. Beloit College, Wis.
F. H. Bodman, Cong'l Pastor, Battle Creek, Mich.
B. R. Cheney, Second Church, Beloit, Wis.
A. B. Curtis, Pastor, Greenville, Mich.
M. W. Darling, Pastor, Glencoe, Ill.
Robt. C. Denison, Pastor, Janesville, Wis.
Frederick E. Dewhurst, University Church, Chicago.
Quincy L. Dowd, Pastor, Roscoe, Ill.
Henry Faville, Pastor, La Crosse, Wis.
John Faville, First Church, Peoria, Ill.
L. H. Keller, Pilgrim Church, Milwaukee, Wis.
Clyde McGee, Cong'l Pastor, Clinton, Wis.
Granville R. Pike, First Church, Eau Claire, Wis.
F. M. Sheldon, First Church, Rockford, Ill.
Wallace M. Short, Beacon Hill Church, Kansas City, Mo.
Wm. H. Short, Pastor, Bloomer, Wis.
James Robt. Smith, Pastor, Quincy, Ill.
P. M. Snyder, Second Church, Rockford, Ill.
J. M. A. Spence, Union Church, Green Bay, Wis.
Fred Staff, Pastor, Grand Rapids, Wis.
E. V. Stevens, Pastor, Whitewater, Wis.
W. L. Tenney, Secretary A. M. A., Chicago.
W. B. Thorp, South Church, Chicago.
Judson Titsworth, Plymouth Church, Milwaukee, Wis.
E. G. Updike, First Church, Madison, Wis.

The following ministers and laymen from various denominations have also added their signatures:

Lyman Abbott, Editor *Outlook*, N. Y.
Washington Gladden, Cong'l Moderator, Columbus, Ohio.
Amory H. Bradford, Pastor 1st Cong'l Ch., Montclair, N. J.
Russell H. Conwell, Pastor, Lecturer and President Temple College, Philadelphia.
David S. Jordan, President Leland Stanford University, Stanford University, Cal.
G. Stanley Hall, President Clark Univ., Worcester, Mass.
Josiah Strong, Pres. American Institute Social Service, N. Y.
Newell Dwight Hillis, Pastor Plymouth Ch., Brooklyn, N. Y.
Wm. F. Slocum, Pres. Colorado College, Colo.
Charles F. Thwing, Pres. Western Reserve University, Cleveland, Ohio.
Chas. R. Henderson, Dean Univ. of Chicago.
Graham Taylor, Prof. and Res. Chicago Commons.
J. G. Schurman, Pres. Cornell University, Ithaca, N. Y.
Edwin B. Craighead, Pres. Tulane University, New Orleans, La.
Stephen B. Penrose, Pres. Whitman College, Walla Walla, Wash.
Louis Grossman, Jewish Rabbi, Cincinnati, Ohio.
Emil G. Hirsch, Jewish Rabbi, Chicago.
Joseph Stoltz, Jewish Rabbi, Chicago, Ill.
Tobias Schanfarber, Rabbi K. A. M. Temple, Chicago.
George E. Merrill, Pres. Colgate Univ., Hamilton, N. Y.
O. W. Powers, Pres. American Christian Convention, Columbus, Ohio.
Samuel T. Carter, N. Y. State Conference of Religion.
Richard C. Hughes, Pres. Ripon College (Wis.).
George L. Collie, Dean and Acting Pres. Beloit Coll. (Wis.).
George A. Gates, Pres. Pomona College, Claremont, Cal.
O. P. Gifford, Pastor Baptist Church, Buffalo, N. Y.
Cyrus Northrop, Pres. University of Minnesota.
Edmund C. James, Pres. Univ. of Illinois, Champaign, Ill.
Henry Mottet, Church of Holy Communion, N. Y.
Herbert L. Willett, Prof. University of Chicago.
James E. Russell, Dean Teachers' College, Columbia Univ.
William H. Sallmon, Pres. Carleton College, Northfield, Minn.
Benj. W. Arnett, Bishop, Afr. M. E. Ch., Wilberforce, O.
David B. Perry, Pres. Doane College, Crete, Neb.
J. H. T. Main, Pres. Iowa College, Grinnell, Iowa.
Wm. N. Ferrin, Pres. Pacific Univ., Forest Grove, Oregon.
Samuel Dickie, Pres. Albion College (Mich.).
Charles F. Meserve, Pres. Shaw Univ., Raleigh, N. C.
James G. Merrill, Pres. Fisk University, Nashville, Tenn.

Edward L. Curtis, Dean Yale Divinity School.
Henry Wade Rogers, Dean Yale Law School.
J. K. McLean, Pres. Pacific Theol. Sem., Berkeley, Cal.
Thos. F. Day, Prof. San Francisco Theol. Sem.
Charles Foster Kent, Professor Yale University.
George Barker Stevens, Prof. Yale Divinity School.
Lewis O. Brastow, Prof. Yale Divinity School.
James W. Whiton, Ch'm State Conf. of Religion, N. Y.
J. S. Mills, Bishop United Brethren, Annville, Pa.
Albert E. Dunning, editor *Congregationalist*, Boston, Mass.
D. H. Hayes, Professor Garrett Biblical Inst., Evanston, Ill.
George A. Coe, Prof. Northwestern Univ., Evanston, Ill.
Booker T. Washington, Pres. Tuskegee Inst., Tuskegee, Ala.
Caroline Bartlett Crane, Lecturer, Grand Rapids, Mich.
Jane Addams, head of Hull House, Chicago.
J. Herman Randall, Pastor Baptist Ch., Grand Rapids, Mich.
H. A. Bridgman, Managing Editor *Congregationalist*, Boston.
S. Parkes Cadman, Pastor Central Ch., Brooklyn, N. Y.
Henry Churchill King, President Oberlin College.
Henry S. Stimson, Pastor Manhattan Cong'l Church, N. Y.
R. W. McLaughlin, Cong'l Church, Grand Rapids, Mich.
R. Heber Newton, Episc. Rector, N. Y. City.
Henry S. Nash, Prof. Episcopal Theo. School, Cambridge.
Andrew W. Raymond, Pres. Union Coll., Schenectady, N. Y.
Wm. Milton Hess., Recorder Yale College.
John M. Davis, Pres. Rio Grande College, Ohio.
J. A. Leavitt, Pres. Ewing College, Illinois.
Chas. E. Cory, Prof. Hiram College, Ohio.
J. Winthrop Hegeman, Field Sec. Fed. of Churches, N. Y.
Barton O. Aylesworth, Pres. Colo. Agric. Coll., Ft. Collins.
Reuen Thomas, Cong'l Pastor, Brookline, Mass.
H. P. DeForest, Pastor Cong'l Church, Detroit, Mich.
G. D. Edwards, Pastor Christian Church, Honolulu, H. I.
N. J. Morrison, Pres. Fairmony College, Wichita, Kan.
J. W. Putnam, Prof. N.-W. University, Evanston.
Henry S. Pritchett, Pres. Carnegie Foundation for Advancement of Teaching, Boston.
Ira Maurice Price, Prof. Univ. of Chicago.
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H. L. Atkinson, Pastor Ch. of Disciples, California, Pa.
L. C. Stewardson, Pres. Hobart College, Brooklyn, N. Y.
Henry Preserved Smith, Prof. Amherst College, Amherst, Mass.
S. J. McPherson, Pres. Lawrenceville Sch., Lawrenceville, N. J.
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F. L. Moffett, Pastor Ch. of Disciples, Centerville, Iowa.
E. Tallmadge Root, Field Sec. Mass. and R. I. Federation of Churches, Providence, R. I.
R. G. Moulton, Professor Univ. of Chicago.
E. G. Lancaster, Pres. Olivet College, Mich.
Jenkin Lloyd Jones, Head Lincoln Centre, Chicago.
Jean F. Loba, Cong'l Pastor, Evanston, Ill.
Sydney Strong, Cong'l Pastor, Oak Park, Ill.
Henry Stauffer, Pastor Cong'l Ch., Milwaukee, Wis.
Charles C. Morrison, First Ch. Discp., Springfield, Ill.
E. T. Galpin, Pastor Baptist Ch., Madison, Wis.
J. W. Frizzell, Cong'l Pastor, Sioux City, Iowa.
Spenser B. Meeser, Baptist Pastor, Detroit, Mich.
Archibald Hadden, Cong'l Pastor, Muskegon, Mich.
Robt. C. Bryant, Pastor Ind. Ch., Rockford, Ill.
E. P. Salmon, Cong'l Clergy, Beloit, Wis.
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J. H. George, Pres. Chicago Theol. Sem., Chicago.
A. W. Taylor, Pastor Church of Christ, Eureka, Ill.
E. T. Harper, Prof. Chicago Theological Seminary.
H. D. C. Maclachlan, Pastor Ch. of Discp., Shelbyville, Ind.
Christopher B. Coleman, Prof. Butler Coll., Indianapolis, Ind.
John P. Givens, Pastor Ch. of Disciples, Heyworth, Ill.
Nathaniel Butler, Professor Chicago University.
N. S. Bradley, Pastor First Cong'l Ch., Saginaw, Mich.
Frederick W. Hamilton, Acting Pres. Tufts Coll., Boston.
Charles B. Levermore, Pres. Adelphi Coll., Brooklyn, N. Y.
James H. Tufts, Prof. University of Chicago.
Joseph W. Mauck, Pres. Hinsdale College, Michigan.
Raymond A. Schuegler, Acting Pres. Ottawa Univ., Kansas.
Samuel Plantz, Pres. Lawrence University, Appleton, Wis.
Norman Plass, Pres. Washburn Coll., Topeka, Kan.
Harry F. Burns, Central Christian Church, Peoria.
Percy S. Grant, Rector Ch. of Ascension, New York.
Lewis B. Fisher, Pres. Lombard Coll., Galesburg, Ill.
Albion W. Small, Professor Univ. of Chicago.
Gerald Birney Smith, Prof. Theology, Univ. of Chicago.
J. G. Menice, President Fisk University, Nashville.
I. M. Atwood, Gen'l Supt. Universalist Ch., Rochester, N. Y.
Boothe C. Davis, Pres. Alfred Univ., Alfred, N. Y.
Chas. C. M. Porter, Pastor Ch. of Disciples, Springfield, Ill.
Austin Hunter, Pastor Christian Ch., Indianapolis, Ind.
Wm. G. Hull, Pastor Ch. of Disciples, East Chatham, N. Y.
Perry J. Rice, Pastor Ch. of Disciples, So Bend, Ind.
Claire L. Waite, Pastor Ch. of Disciples, Chicago.
Elmer E. Snoddy, Prof. Hiram College, Hiram, Ohio.
Loran D. Osborn, Pres. Des Moines College, Des Moines, Ia.
Chas. J. Sage, Pastor Cong'l Ch., Park Ridge, Ill.
Paul Carus, Editor, Chicago.
Chas. F. Carter, Cong'l Pastor, Lexington, Mass.
Nathaniel Schmidt, Prof. Cornell College, Ithaca, N. Y.
Philip S. Moxom, Cong'l Pastor, Springfield, Mass.
Edwin D. Mead, Lecturer, Boston, Mass.
E. P. Powell, Author, Clinton, N. Y.
R. A. White, Member School Board, Chicago.
Frank O. Hall, Cambridge, Mass.

Additional Letters

George Albert Coe., Prof. Northwestern College, Evanston, Ill.—I appreciate your invitation, and only a very good reason could induce me to forego the privilege that you hold out before me, but this is my rest year, and on the date that you name I must be in the woods resting hard. Success to the meetings!

April 28, 1906.

Cyrus Northrop, President University of Minnesota.—I received your letter of April 28 inviting me to speak at the Congress of Religion the first week in June, in Chicago. It would give me great pleasure to accept your invitation if it were possible, but the time is so close to our Commencement and my duties are so numerous and imperative at that time that it is impossible for me to leave home during the first two weeks of June.

April 30, 1906.

Joseph H. Twitchell, Pastor Asylum Hill Congregational Church, Hartford, Conn.—I am entirely willing that my name should be set down in the list of those who approve the Congress of Religion movement.

April 20, 1906.

William Horace Day, Pastor First Congregational Church, Los Angeles, Cal.—The Parliament of Religions in Chicago

was a source of great inspiration to me and I should always feel happy to have a share in any work that should emphasize the essential unity of the race in its religious search after God. And so far as it in no way affects my personal loyalty to Christ as the supreme manifestation of the Father, and as the religious Teacher and Lord of conscience and life, I shall always be very happy to coöperate.

May 2, 1906.

JOHN DEWEY, Professor Columbia University, N. Y.—It will give me pleasure to have my name used in connection with the Congress of Religion. I inclose a check for $2 in behalf of UNITY.

April 19, 1906.

HENRY PRESERVED SMITH, Professor Amherst College, Amherst, Mass.—I shall be glad to have my name added to the list of those who sympathize with the Congress of Religion and the Larger Religious Fellowship.

April 8, 1906.

GEORGE W. RICHARDS, President Theological Seminary of the Reformed Church in the United States, Lancaster, Pa.—In reply to yours of the 9th inst., I wish to say that I was both interested in and satisfied with the Congress of Religion held at Chicago. I think the effects of it were beneficial, both to the East and the West. I must confess, however, that I am not clear enough as to the plan you are pursuing for unifying religious forces, to express assent or dissent from the movement which you represent. I believe in legitimate efforts to unify religious forces and secure the coöperation of Christian men in all those things that make for the realization of the kingdom of God on earth. But I should have to have more information on this subject before I could intelligently add my name to the list which you have sent me.

March 20, 1906.

JOSEPH STOLTZ, Rabbi Isaiah Temple.—You may count on my coöperation. I rejoice in the deeper roots of the Congress of Religion and in the promise of blessed fruitage.

Provisional Program of Meetings

(Subject to change.)

Sunday, May 24—At K. A. M. Temple.

Addresses by Dr. Emil G. Hirsch and a prominent reform leader.

Sunday, June 3—At Ten or More Centres.

Topic: "GREATEST NEED IN RELIGION TODAY."

(Social service—Spiritual note.)

Two speakers assisting local pastor in different churches of Chicago and suburbs.

Monday, June 4—At LINCOLN CENTRE.

Luncheon at 12:30 p. m.

2 p. m.—Open conference.

Topic: "THE CHURCH OF TODAY—ITS MISSION."

a. Its Weakness (by a prominent journalist).
b. Its Opportunity (by a strong Western pastor).
c. Discussion. Speakers limited to three minutes.

7:30 p. m.—Lincoln Centre Auditorium.

Topic: The Mission of Organized Religion Today. (Speakers of national reputation are expected.)

Tuesday, June 5.

9:30 a. m. At CHICAGO COMMONS.

The Conservation of the Family. (Addresses by two experts.)

11:30 a. m. At HULL HOUSE.

The Church and Social Service. (Address by an expert.)

12:30. Luncheon at Hull House.

2:30 p. m. At UNION PARK CONGREGATIONAL CHURCH.

Topic: SOME SOCIAL PROBLEMS.

a. Juvenile Crime.
b. Problem of Poverty.
c. The Tenement.
d. (One other.)

(By leaders in these directions.)

Discussion.

7:30 p. m. UNION PARK CHURCH.

THE PROBLEM OF LABOR AND CAPITAL.

a. Ethics of the Labor Union (by a prominent exponent).
b. Rights and Perils of Capital (by a bank president).
c. The Sympathy of the Church.

Wednesday, June 6.

9 a. m. At UNIVERSITY CONGREGATIONAL CHURCH.

Topic: RELIGION IN EDUCATIONAL CIRCLES.

a. The College Man and the Church.
b. Teaching the "New" Bible.
c. Discussion of the Sunday School Problem.

2 p. m. At CHICAGO UNIVERSITY.

Topic: THEOLOGICAL RECONSTRUCTION.

a. The Modern Conception of God.
b. The Critical Point in Theology Today.
c. Discussion. Each speaker two minutes.

12:30 p. m. Luncheon at University Commons.

7:30 p. m. At FORTY-FIRST ST. PRESBYTERIAN CHURCH.

Topic: THE CHURCH FOR THE WORLD.

Expected speakers will bring meetings to a fitting climax.

Thursday, June 7.

10 a. m. Business meeting and election.

12 m. Luncheon served to all guests by ladies of Lincoln Centre.

Lover's Lane

It goes beneath a checkered arch
Of leaf and sunlight, oak and larch;
Athwart a mead of meadow-sweet,
A field of lily-bordered wheat;
Through groves of bridal birch it turns
And mossy hollows, deep in ferns;
Then up a hill and down a glen,
From Nowhere out and back again;
And many feet have worn it plain—
That errant way of Lovers' Lane.

There, unafraid, the wood-folk play;
There wanton briers dip and sway
To catch and keep whatever comes
And make much work for clumsy thumbs
Of loosing tress and lacing shoe—
Such tasks as lovers love to do.
Of tales there told with eye or tongue
I need not tell—if ye were young—
Nor yet of castles reared in Spain
By architects of Lovers' Lane.

If Lovers' Lane ye wander through,
That roadway's rule is "two by two,"
Although the path is wondrous strait;
For here's a hedge, and there's a gate,
A brook, a stile, a quaking moss,
The strong must help the weak to cross;
Then, deep in shade ere set of sun,
Its dells are never safe for one—
Still (must the sorry truth be known?)
In Lovers' Lane I walk alone!

—*Arthur Guiterman, in Scribner's Magazine.*

In a certain village church the congregation had been greatly disturbed during the hymns by women who would persistently gossip. The minister devised a plan to stop this disturbance. At a given signal every one in the choir was to stop singing. During the singing of a hymn he gave the signal. One of the offenders, unable to check herself, was heard to say in a loud tone, "I always fry mine in lard." "As we now know," announced the minister, "that she fries in lard, we will proceed with the hymn."

Little, Brown & Co. send me "The Sage Brush Parson," by A. B. Ward, and one of the best novels of the day. It plows down deep into character making, and has a real purpose for its existence. It is brim full of life, but its key is high set. I like the book; it does me good. I think I shall reread it.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Garfield Report on Standard Oil.

The report of Mr. Garfield on Standard Oil, its transmission to Congress with a message from the president, form a distinct event in our national history. People will find it easy to believe that Standard Oil secured $800,000 a year in rebates and that other methods, iniquitious in themselves and from the point of view of modern social demands, have been in use. This outcome of affairs in connection with the trust has been looked forward to for many years. Let the whole concern be fully brought into the open. The violations of law in Missouri have been confessed by its officers. Now let the American people learn which is supreme—the government of the United States, representing the people, or a few men, who control Standard Oil. When H. H. Rogers ridiculed a judicial court of the United States government he threw down the gauntlet to the American people. Roosevelt grasped the situation. The courts demanded an answer from Mr. Rogers. He not only obeyed; he humbly confessed the breaking of law. The President has suggested by implication in his message, which accompanied Mr. Garfield's report, that the United States government is greater than Standard Oil, and the people believe that it is. The answer of Mr. Rogers to the message is lacking in respect, but possibly he may be taught to respect law and government. That the investigation will be pushed to completion may be expected. It is time that Standard Oil was brought to terms.

Rate Bill to Be Passed.

The present outlook is for an early passage of the railroad rate bill now before the Senate. This will be the same as it came from the House, with one exception—an amendment which defines the jurisdiction of the courts. The compromise, credited to Senator Allison, definitely directs that the United States Circuit Court shall have jurisdiction in cases against the Interstate Commerce Commission, whether brought by carriers or shippers. The President and friends of the bill are said to have accepted the amendment gladly, believing that this provision was in the original bill by the very nature of the questions involved. Both sides claim a victory. What the real meaning of the amendment is cannot be ascertained until a case shall be brought. The friends of the bill declare that it in no wise alters the effect of the bill. Others suggest that the important matter lies in this fact: that while the constitution provides that a rate cannot be made which would be practical confiscation of property or ruin to the railroads, this amendment will enable the court to pass upon the question as to whether the rate is just and equitable or not. On the face of it, this seems fair. As usual, however, the people naturally suspect that the opponents are working to give the advantage to the roads and are consequently fearful that the intent of the bill may be destroyed. Evidently this legislation is a great step forward and though the mills of men, as of the gods, may grind slowly, in the end they will grind fine.

The Industrial Situation.

The industrial situation, though peaceful in the main, indicates turbulence. It's an ill wind that does not bring good to some one. The traction magnates evidently do not desire any extra worries and grant the demands of the employees. The bricklayers obtain increase of wages. The iron moulders obtain their demands in some quarters, with probabilities of a complete victory. The iron workers' strike, tying up great contracts in building, both sky-scrapers and the "L" road, in some particulars they have scored, but in the main it seems that a struggle awaits them. The most serious strike is that of the pilots on the lake boats. This involves at least 20,000 men. It is said that the steel men do not want a tie-up, owing to the great prosperity of their business, and will help to settle the strike by granting demands at once. While in this instance the demand is simply for recognition of the union, when the cost of living has increased thirty per cent, why should not laborers, as well as others, share in the prosperity and good things of life?

The Disturbances in Paris.

The Paris incident adds to the general alarm. As in the earthquake European instruments marked the shake at San Francisco, so in the excitement of labor conditions the red flag in the streets of Chicago marks the uproar in Paris. Sixty thousand soldiers were necessary to control the people. What looked like revolution was quieted and a peaceful result has obtained, owing to the position of the government. Such demonstrations seem unnecessary where the ballot and free speech give opportunity to correct errors. In this case there appears much to exasperate. As usual, money graspers considered no one but themselves. The mining horror, in which hundreds were killed, must have brought great distress. But when the operators were dilatory and men died who might have been saved by right methods, and it was discovered that the laws for the protection of the miners had been deliberately ignored to save expense, 40,000 miners were roused to a frenzy. To this must be added the trouble between church and state. At this distance, while the separation meets with unqualified endorsement, the carrying out of the act would seem to have been handled with lack of proper tact and also firmness. This, with general social conditions in the capital, almost caused a revolution. But France is steadier. Anarchy cannot cure human ills. The time for further revolution in France has passed. Now it must come to its own through reason and evolution. The people are longing for better living and better lives. These must be obtained by self-control and steady activity in statecraft.

England Aroused Against Turkey.

War between England and Turkey is said to be a possibility. Some claim to see the hand of the German emperor again. Turkey claims a bit of territory which England also claims in a part of Egypt that hardly seems worth fighting about. Apparently, however, the question of the final disposition of Egypt is involved, whether it is to be a part of the Sultan's domain or remain the territory of Great Britain. The settlement of the question can hardly be in doubt. England has given an ultimatum to the Sultan to withdraw his troops from the territory in question or a naval demonstration will be made before Constantinople. As the other nations are apparently merely onlookers the outcome is evident.

Premier Witte Dismissed by Czar.

Witte is displaced at St. Petersburg and a new cabinet is formed. The new premier, M. Goremykin, is said to be weak and his appointment a victory for the reactionists and the autocracy. Others claim that this action of the Czar simply means the furtherance of liberty. Whatever it means, the Russian people will not trifle, the vote from all classes marks a demand for a constitution and a constitution along the lines of a popular government, not controlled or promulgated by the Czar. Witte may yet be found necessary to uphold a tottering throne.

San Francisco Begins Work.

San Francisco begins to get into order. Building operations are under way. Business will soon be resumed. Over twenty millions of dollars have been given for immediate assistance. Some misunderstandings in the disposition of these funds in the government of the city and the control of financial conditions were inevitable. The splendid order, heroism, rationalism, beneficence, commercial support, etc., will not be forgotten or in any way dimmed. With a hundred and sixty millions of dollars of insurance, millions more in the banks, borrowing capacity on the land, the resumption of business, enormous building operations, San Francisco will be soon on its feet and presently will be in the full flush of a new boom, owing to its own creative activity. There will continue to be helping hands from every direction.

A Theater for Pure Art.

One of the most important movements in the realm of the higher life is just now inaugurated in Chicago. With all her materialism Chicago grasps the situation and with characteristic energy meets it. While others theorize, she acts. The new theater for art alone is assured. A guarantee fund of $30,000 has been raised and $25,000 worth of season tickets sold. Steinway Hall has been secured, will be remodeled and fitted for the new service. It will be under the dramatic direction of Victor Mapes. Only the best plays, of most artistic character will be presented. The whole purpose will be along the line of the Thomas orchestra idea. At last an endowed theater is a fact and people who love the pure drama without the danger of iniquity may be satisfied. The dramatic world is to be congratulated.

Reform in Football.

The University of Chicago has canceled all football games for 1906 with the Universities of Wisconsin and Michigan, with their full consent. This is the only way to deal with the matter in question. The American people are more and more becoming a nation full of interest in athletic sports for their own sake, but the refinements of the twentieth century will not tolerate brutality and the destruction of noble lives for their delectation. The only thing to do is to stop. Then if football can be played humanely let it be proved and all the college world will be the better. Even if football should be permanently abolished there would be something left for which to live. E. P. T.

THE HOME

Helps to High Living

SUN.—To possess things, and never allow them to possess us—this is an essential part of morality.

MON.—The moral person must, therefore, regard possessions as valuable solely as they minister to human wealth, to the production of a humanity at once strong and beautiful and accomplished and good.

TUES.—The home is the setting of a life, the source of health and strength and courage and delight or the source of their opposites.

WED.—The men and women who decline a home of their own, however humble it may be, commonly decline a social opportunity of great moral value, as well as the condition of increased individual worth.

THURS.—It remains literally true that when a man has performed his full duty to himself, he has performed likewise his full duty to his family, to his neighbor, to society, to mankind and to the unseen.

FRI.—To be strong is the first of individual duties, for it is the first condition of wholesome happiness.

SAT.—Even the reverent spirit, which seems to concern only the individual and the unseen, is reflected in a man's attitude towards all problems, touches all persons whom he touches, and becomes the encourager of reverence in others.

—*From "The Children of Good Fortune," by C. Hanford Henderson.*

Soon

Soon the catkin's velvet tassels will be blowing,
  Soon the brimming brooks will call and shout,
And the green grass will be growing, growing,
  And the crocus buds will all look out.

Soon the birds will come with thrill and whistle,
  Little wings a-whirring through the air,
Fetching wisp of hay, or down or thistle,
  Such as last year's harvest had to spare.

Soon anemones will show their startled faces,
  Violets will be pushing toward the light;
Soon the leaves will steal into their places,
  And the fairy frost will take its flight.

—*Exchange.*

Human Kindness in Wrecked San Francisco

Human conduct was put to a terrible test, and survived it. Out of my own experience I recall only kindness. None was so hard up as not to help another, even though the help went no farther than a word. Let me be more specific.

When the ceiling came down on the top floor of the Occidental Hotel we fled with barely enough clothes for panic modesty. Among the absent articles were one pair of shoes. I barefooted it up Bush street towards Grant avenue, for the overhead trolley and telegraph wires in Montgomery and Kearny streets were falling. Near Kearny street an all-night cabman stood at his horse's head. He hailed me. His eyes glazed with terror, he said: "Let me drive your wife and you somewhere. It won't cost you a cent. You know me—honest, too bad, it won't cost you a cent! Let me drive you somewhere. Let me drive you to the cemetery."

That was kindness, and it was kindness as unconscious of ghastliness as of humor.

At Grant avenue we were joined by a stranger, completely clad save for a collar. My bare feet troubled him more than they did me.

"Here!" he said. "Here's a shoe store. Break the window and take a pair. You can pay for them later—if there is any later."

"Not yet," said I.

"I guess you're right. It might start the looting."

We were walking Grant avenue, making for Portland square. "Here," he cried suddenly, "there's a Jap store and the fellow's just opening it. Get a pair of slippers."

I started for the shop; my hand went mechanically for my pocket—it was empty. The stranger read my face.

"You forgot your money. Help yourself to mine."

Three gold twenties and a five-dollar gold piece were on his palm.

His thumb projected one of the twenties. He was "forcing" it as sleight-of-hand men "force" a card.

I took the $5 piece, gave it to the Jap and put on a pair of upperless bath slippers. The Jap gave me change—$4.65. He could not have been cooler had the earthquake been merely a Russian army. I turned to give the change to the stranger.

"Put it in your pocket," he said, "and I wish you'd take some more. It may come in handy this day."

"You don't know me," I said.

"You don't know me," he answered, "and there's no time for exchanging cards."

After five minutes of argument on my part the stranger gave me his name and address.

In that fragment of the picture his kindness is very vivid.

My next helpful brother was a Chinaman. We met him in Portsmouth square, where hundreds on hundreds of his countrymen were gathered. Of all of them, he alone wore the product of the American clothing store. I fancied that a cigarette might go with the tweeds. I was itching for a smoke, and asked him for one, and got it, and more than it.

"A pair of socks will warm your feet, and I've got another pair for the lady," said my Chinese stranger. "Come with me. It's only over the way to Sacramento street. I own the drug store next door to the Chinese doctor."

Yes, he was kind.

So was the gentle old lady that found a seat with us on a bench in the square and opened her telescope basket and gave to the lady of my itinerant household a pair of leather slippers. Those slippers are still in commission. They shall be precious souvenirs when the city is rich again, but just now they are as blessedly useful as my own shoes, which they were the means of restoring to their original owner.

We slept in another square, the Alamo, high over Hayes valley; and there, too, all was kindness.

"Tomorrow will be a hard day for the poor," said a man that had banked $15,000 the day before.

"For the poor!" laughed a big-hearted Irish cook that had escaped with a pillow-slip full of tinned beef. "For the poor!" she laughed, giving him a can of beef. "I'd like to know what the rich have got to be rich with."

Tom Ferguson dug me up next morning. "I don't know you," he said, without reproach, "but I kept the saloon at 719 Market, and I'm a friend of some friends of yours. How much money have you got?"

"A couple of dollars."

"Not enough. You'll be wanting to get your family over to Oakland, and you'll have to bribe a wagon or an automobile. Take this twenty. Oh, hell, don't worry about me. I stuck a thousand dollars in my pocket when the place went. That was for my friends and their friends. That's all money's for just now."

Mr. Ferguson's profession is not listed very highly by the ladies of certain worthy societies, and it might bar him from membership in clubs where his presence is not as welcome as his wares; but to me (and I confess myself prejudiced), Tom Ferguson is better than the best he ever sold. He sold whisky, but he gave the milk of human kindness.—*Ashlon Stevens in The San Francisco Examiner.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

PROGRESS OF WOMEN.—Dr. Kathie Schirmacher contributes to a recent issue of the *Signal de Genève* an interesting collection of feminist items, which we anglicise as follows:

The canton of Zurich has recently created a new office, that of inspectress of labor, the first in Switzerland.

In Victoria, Australia, the first woman advocate has just been admitted to the Supreme Court. In England the advocate's career is still closed to women.

In Germany conservative Bavaria has given the signal for a liberal reform—a woman student has, on her application, been admitted to the examination for referendary. A like application will be made in Baden and in Prussia. But success there will probably be less prompt. Only last year the proper minister refused to open the gates leading, through state examinations, to juridical functions. His reason for this refusal was explained as follows: The grand duchy has only a limited number of places of this sort at disposal, while, on the other hand, the number of candidates is very large, the law being often chosen by young men of uncertain vocation. To admit to this domain the very gifted and ambitious women who, especially in the earlier years, would choose this career, would be to subject these young men to terrible competition. Let us then keep up the barriers. So they remain.

Some fifty German cities having established bureaus for free legal advice, recently agreed to form a federation. Two women took part in the conference. They represented the union of free legal bureaus, founded and directed by the German "feminists." The president of the union was elected a member of the executive committee of the new federation. It is twelve years since the women set the example of this wise measure of social conciliation.

To get an approximative idea of the activity of characteristic German feminism one should read the list of meetings and topics announced, for instance, in the *Frauenbewegung* of February 1:

Berlin Branch of the Abolitionist Federation: Poverty and criminality among children.

Frankfort Branch of the Abolitionist Federation: Our program.

Hamburg Branch of the Abolitionist Federation: Biologie and prostitution.

Berlin Association in the Interest of Domestic Employees: Domestics and prostitution; how can we protect our domestics?

Hanover *Frauenwohl:* Marriage reform.

Hamburg *Frauenwohl:* Aim and method of natural history teaching in the United States.

Women's Suffrage Association, Berlin: Discussion of the electoral system of Prussia.

Women's Suffrage Association, Munich: The evolution of socialism.

Women's Suffrage Association, Leipzig: Political equality of women, etc.

Assording to *Vorwärts,* the managers of the Socialist party have sent a petition to both houses of the Prussian parliament, asking them to request the government to draft a law which shall accord to every citizen twenty years of age, *without distinction of sex,* the right of political suffrage.

The proposed new law in Finland accords both the electorate and eligibility to women under the same conditions as to men, *i. e.,* they must be twenty-one years of age and twenty-five years of age and in the enjoyment of full civil rights, respectively.

An interesting fact not mentioned in this article is that in the reorganization now going on in the Protestant churches of France ecclesiastical suffrage has been granted to women. M. E. H.

The Fifteenth Universal Peace Conference

The date of the opening of the Fifteenth Universal Peace Congress, which is to meet at Milan, Italy, has been fixed for the 15th of September next. The local Committee of Organization is actively engaged, with the co-operation of the Berne Peace Bureau, in preparing the program and making the other arrangements for the work of the Congress.

This Congress ought to be made one of the greatest and most influential in the whole series of international peace gatherings. The fact that it is the fifteenth peace congress and that the

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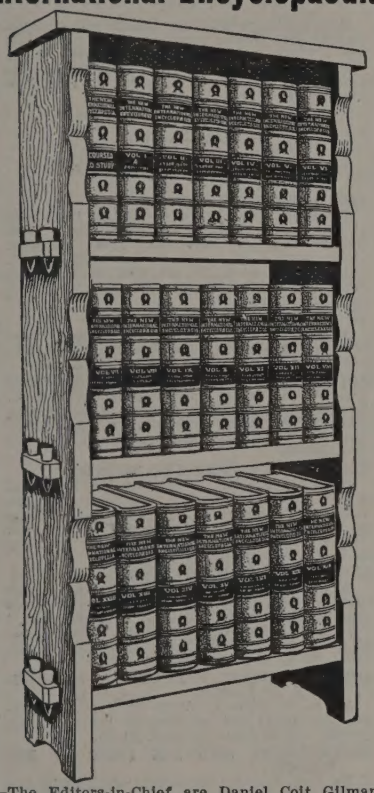

—The Editors-in-Chief are Daniel Coit Gilman, L. L. D., President of Johns Hopkins University (1876-1901), afterwards President of the Carnegie Institution of Washington; Harry Thurston Peck, Ph. D., L. H. D., Professor in Columbia University, and Frank Moore Colby, M. A., late Professor in New York University, assisted by over three hundred scholars as assistants.
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movement has recently become one of such magnitude and momentum throughout the civilized world ought to insure its conspicuous success.

The Lombard Peace Union at Milan, with E. T. Moneta, one of the ablest and most indefatigable of peace workers, at its head, is putting forth every possible effort to insure a great and memorable meeting. The city government of Milan has shown its interest by voting the sum of $800 toward the expenses of the Congress—the first time, so far as we remember, that any city has ever officially made such a contribution.

Interest will be added to the Congress by the Peace Exhibit which has been prepared in connection with the Milan Exposition, which opens this April and will continue till November. The Italian committee have arranged to have the Peace Exhibit in a specially erected pavilion not far from the Section of Fine Arts. The distinguished architect Bossi has prepared the plan for the pavilion. The facade will be furnished with decorations by good artists and with three great symbolic statues by the sculptor Brianzi. The pavilion will illustrate the evolution of humanity, the struggle of civilization with barbarism, the effects of war and those of peace. There will be photographs of battles, pictures representing the progress of arbitration, statistical tables taken from official documents on the cost of war and of armed peace, charts exhibiting the history of the peace movement, etc.

There ought to be a strong delegation from this country. More than fifty were at Lucerne last year, and the Congress deeply appreciated their presence; as many or more ought to go to Milan. Our Italian friends, who have bravely and self-sacrificingly developed their work in the midst of many difficulties, ought to have the encouragement of the attendance of a big delegation. Italy has done much for the peace movement. She has furnished distinguished arbitrators like Count Sclopis and Viscount Venosta, and eminent authorities on international law like Professor Corsi. Members of her Parliament have taken a prominent part in the Interparliamentary Union, and her literary men have given unusual attention to the cause of peace. The third Peace Congress, that of 1891, was held in Italy, in the Capitol at Rome, and was most successful for the time. But this one ought to be, and will be, a great advance over that early congress. All roads lead this time to Milan.

Many of our friends will be in Europe in September, and can, with small extra expense and time, arrange to go to Milan. There are boats direct to Genoa from both New York and Boston by the Mediterranean route, and the trip can be easily and inexpensively made. Will any who expect to be in Europe at that time and can arrange to attend the Congress kindly communicate as soon as practicable with the secretary of the American Peace Society, at 31 Beacon street, Boston.—*From the Advocate of Peace, April,* 1906.

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